

# THE JEWISH TIMES.

A WEEKLY NEWSPAPER DEVOTED TO GENERAL NEWS, SCIENCE, ART, LITERATURE AND JEWISH INTERESTS.

VOL. VI. NO. 23.

SAN FRANCISCO, CAL., FRIDAY, FEBRUARY 2, 1883.

WHOLE NO. 154

## IF IT BE TRUE.

If it be true, and who shall dare deny  
The universal voice of prophecy?  
If it be true, that just beyond the river  
Which we call death, the soul shall live forever  
In a fair country, bathed in morning light,  
If we are soon to range that realm of bliss,  
Should my proud soul be wedded into bliss?

If it be true that we are children all  
Of one kind Father, at whose gracious call  
We come to live in peace with one another,  
That every child of sorrow is my brother—  
If it be true that virtue has no guile,  
Nor gold the power to purchase paradise,  
If the dear Father love the weak and poor,  
Nor turn aside from his humble door,  
If he would seek his children's happiness,  
Why in my labor should I venture less?

If soon beneath the very turf I tread  
This mortal form shall slumber from the dead,  
And resting on its cold and crumbling pillow,  
Shall no more feel the loss of passion's billow,  
If head and hand no more have power to move,  
To thoughts of mercy or to deeds of love,  
Should I then linger in this moment of despair,  
To thoughts unkind or deeds of scorn or hate?  
If this be true and this I truly know,  
That I shall reap the very kind I sow,  
That I must stand alone—not for another  
And answer for myself and for my brother,  
For what should I waste my life in fruitless care,  
For what should I waste my life in fruitless care,  
Save, if I may, to leave some humble part,  
To lift the burden from an aching heart?

## VALE OF CEDARS;

### THE MARTYR.

By GRACE AGUIAR.

#### CHAPTER XXIII.

'Twas a dark tale of crime, and awe,  
And chilled  
Even indignation seeming horror still'd  
Men stood beside a murderer's couch of  
death,  
Watching the glazing eye and flickering  
breath—  
Speaking with look and hurried sign  
alone,  
Their thoughts, too terror-fraught for  
word or tone.

The indignation excited in the  
Queen's mind against Don Louis was  
destined, very speedily, to be increas-  
ed. Ferdinand had time to become  
half angry, and quite impatient, ere  
his messengers dispatched to the vil-  
lage returned. Stanley had been re-  
leased—was regarded by all as inno-  
cent; but this was literally only from  
a peasant's word and the half broken  
intelligence of an exhausted boy; he  
wanted proof, and a vague dread  
would take possession of him that his  
fate was but temporarily suspended.  
At an early hour the next day, how-  
ever, Don Alonso returned, and Fer-  
dinand's impatient anger was averted,  
when he found the delay had been  
occasioned by their determination, to  
convey the dying man to Segovia, and  
the caution necessary for its accom-  
plishment. The Hermanos had al-  
ready noted down his confession; and  
it was so fraught with horror, and  
dangerous consequences that they felt,  
they dared not set on their responsi-  
bility; all suppressing measures must  
proceed from the sovereigns them-  
selves. Perez was again summoned, and  
at once swore to the details imparted  
by the dying man as to the individual he  
had rescued from a deep pit, in a lonely  
mountain-pass, about twenty miles  
from the village; and the man whose  
eagerness to speak was evident,  
though his voice was so faint, as  
scarcely to be intelligible, commenced  
his dark and terrible tale.

The indignation of the Sovereign,  
and of those whom he had chosen to  
be present, was excited to the utmost,  
mingled with horror as the mysterious  
fates of many a loved companion were  
thus so fearfully solved; but none felt  
the recital with the same intensity of  
emotion as the Sub-Prior, who, with  
head bowed down upon his breast,  
and hands tightly clenched, knelt be-  
side the penitent. It was not indig-  
nation, it was not horror; but agony  
of spirit that a religion which he loved  
better than himself, whose purity and  
honor he would have so jealously  
guarded, that he would have sacri-  
ficed life itself for its service, should  
have been made the cover for such  
unutterable villainy. Few imagined  
the deeds of painful mortification and  
bodily penance which, in his solitude,  
the Sub-Prior afterwards inflicted on  
himself; as if his individual sufferings  
should atone for the guilt of his breth-  
ren, and turn from them the wrath of  
an avenging God.

Horrible as were the details impart-  
ed, incomprehensible as it seemed  
that so extended and well organized a  
power should exist so secretly, through-  
out Spain, as to hide itself even from  
the sovereigns of justice themselves,  
yet none doubted what they heard.  
Sovereigns and nobles well knew that  
the Inquisition had been established  
both in Castile and Arragon centuries  
before, and that the annals of those  
kingdoms though mentioning the re-  
sistance of the people against its en-  
tire power, had been silent as to its  
extirpation.

In the first part of his narrative the  
man had spoken shrinkingly and fear-  
fully, as if still in dread of vengeance  
on his betrayal; but his voice became  
bolder when he confessed his own  
share in the atrocious crime.  
Accustomed by the strictest and most  
rigid training to obey as familiars the  
will of their superiors without ques-  
tion—to be mere mindless and feel-  
ingless tools to whom death itself was  
awarded, if by word or hint, or even  
sign, they dared eye the man at the  
command of the Grand Inquisitor, deeply  
drugged Senor Stanley's evening  
draught, and while under its potent  
influence, had perjured his sword;  
solely, and without any other motive,  
to aid and aware that it would be many  
hours ere the English Senor could  
arouse himself from the effects of the

draught—had intended returning to  
his chamber still more effectually to  
throw on him the suspicion of the  
murder. It happened, however, that  
it was the first time he had ever been  
chosen by his superiors as their tool  
for actual murder, and the magnitude  
of the crime, from the greatness of,  
and universal love borne towards the  
victim, had so appalled him, that,  
combined with the raging storm and  
pitchy darkness, he had felt utterly  
bewildered. Not well acquainted  
with Segovia, he found himself, after  
more than an hour's wandering, in-  
stead of, as he expected, again near  
the Senor's lodgings—in the self-same  
spot whence he had started, and close  
by the body of his victim. The sight  
horror-struck and bewildered him yet  
more, and he crept behind a low wall,  
resolved on remaining there till the  
tempest had at least partially sub-  
sided, and then fulfil the remainder of  
his instruction; knowing that to fail  
on any point, would be the signal of  
his own destruction. Fortune, how-  
ever, so far favored him, as to send  
the young English Senor to the very  
spot, and there was therefore no oc-  
casion for his further interference.  
He tarried till he had seen Stanley's  
arrest, and had heard the loud ex-  
clamations of all proclaiming him the  
murderer—and then returned to his  
employers.

The education of the familiars had  
so far failed with him, that, though  
aware of his danger, thoughts would  
enter his mind, as to how Don Fer-  
dinand Morales could have offended  
the dread power which he served, and  
why the foreign Senor should be thus  
implicated in the deed. He hoped to  
have concealed these doubts; but from  
the issue, he imagined that some un-  
guarded word spoken to a companion  
must have betrayed him. He was  
chosen by the Grand Inquisitor as the  
companion on some secret expedition  
two days after the trial, unsuspecting  
of the danger awaiting him, till the  
desolate scene on which they unex-  
pectedly entered flashed terror on his  
mind. His superior had there paused,  
told him that from the witness of Beta,  
the servant girl, it was quite evident  
he had disobeyed part of the instruc-  
tions given him, or, *return to Ar-*  
ragon, and his lodgings would have been  
heard by her as well as his departure,  
and thus at once have implicated the En-  
glishman as the real murderer; and  
though chance had thrown equal sus-  
picion upon him, it did not remove  
his disobedience, and so he was  
doomed to death; and the blow, in-  
stantaneously given felled him insen-  
sible to the ground. When he re-  
covered his senses, he found himself  
lying in a deep pit, where he had evi-  
dently been thrown as a deed of  
disobedience, and contumacious re-  
fusal to obey, as far as he could recollect  
producing a most excruciating sense of  
pain roused him from temporary in-  
sensitivity; and he was convinced he  
heard his murderer's voice—though  
he could not see him—exclaim dis-  
tinctly, as if he were leaning over the  
mouth of the pit: "There goes my  
last doubt; other men might call it  
their last fear, but I know not the  
word! Three victims for the possession  
of one—and who will now dare to  
brand me? I had slain that faltering  
cavaler without his disobedience, he  
dared to *think* upon his deed."

Almost insensible from agony as  
he was, these words had impressed  
themselves indelibly; causing the  
burning desire to live and be revenged.  
And the opportune succors of the  
villager, Perez, with a party of  
woodmen; the completely hidden site  
of the village to which he had been  
conveyed, and the, at first, favorable  
healing of the wounds, appeared to  
give him every hope of its accom-  
plishment? He had resolved on com-  
municating his tale to none save to  
Ferdinand himself, or to the Chief  
Hermano, under strict promise to re-  
veal it to the Sovereign; but his in-  
tense anxiety had evidently pre-  
vented the attainment of his desire, by  
producing fever, and thence arouse  
his wild and almost maniac cravings  
to make a confession, and bind some  
holy monk by a solemn vow, to con-  
vey it to the King.

It was not till the conclusion of this  
momentous narrative, that the King  
permitted any questions to be asked,  
and those he then demanded were so  
concise and clear, that but few words  
were needed in which to couch the  
reply.

"And the designer of this hellish  
plot, the real murderer—through thy  
hand, of one brave friend, and almost  
another—the same who has mur-  
dered thee!" he inquired, after learn-  
ing the exact sites of these mysterious  
halls; information which caused some  
of the bravest hearts to shudder, from  
their close vicinity.

The man answered at once in the  
affirmative.

"And he dares assume, in this il-  
legal tribunal, the rank of Grand In-  
quisitor?"

"Ay, gracious liege."

"And his name—that by which he  
is known to man? Speak! And thy  
true confession may be the means  
of bringing a very fiend to justice, so  
may thy share in his deeds be par-  
doned."

An indescribable expression passed  
over the fast stiffening features of  
the dying. He half raised himself, and,  
laying his clammy hand on Ferdi-  
nand's robe, whispered, in clear and  
thrilling tones—  
"Bend low, my liege; even at this  
moment I dare not speak it loud; but  
oh! beware of those who affect superi-  
or sanctity to their fellows; there  
is one who in the sunshine stands forth  
wisest, and purest, and strictest; and  
at midnight rules arch-fiend—men call  
him DON LUIS GARCIA. He is Don

Ferdinand's murderer! He sought  
Senor Stanley's death and mine; but  
instead of a victim, he has found an  
accuser! His web has coiled round  
himself—flee him! avoid him as ye  
would a walking pestilence, or visible  
demon! Minister as he may be of our  
holy father, the Pope, he is a villain  
—his death alone can bring safety to  
Spain. Hal what is this? Mother of  
mercy! scarce! The cross! the  
cross! Absolution! The flames of  
hell! Father, bid them avanti! I  
—a true confession." The words  
were true in a fearful gurgling sound,  
and the convulsion which ensued was  
so terrible, that some of the very  
bravest involuntarily turned away; but  
Stanley, who had listened to the tale  
with emotions too varied and intense  
for speech, now sprung forward, wild-  
ly exclaiming—  
"Three victims for one! Where is  
that one? Speak—speak in mercy!  
Oh, God! he dies in mercy!  
The eyes of the dying man glared  
on him, but there was no meaning in  
their gaze; they rolled in their sockets,  
glazed, and in another minute all was  
stiff in death.

[TO BE CONTINUED.]

## BABY KISSING.

New Orleans Picayune.

We know a mother who, positively  
refuses to let anyone kiss her baby in  
her presence, and who has given strict  
orders to her nurse not to allow it to  
be kissed when she takes it out for its  
daily airing.

"I wonder if Mrs. B. thinks her  
baby is any better than our babies,"  
and "Mrs. B. need not be so afraid  
that everybody will want to kiss her  
young one. It is not so pretty," are  
some of the complimentary remarks  
made by certain friends and neighbors  
to a lady who has been refused; but we  
think that Mrs. B. is to be com-  
mended for her wisdom, and that it  
would be a good thing if all mothers  
were equally nice and prudent.

This habit of baby kissing is full of  
hypocrisy any way, and nobody really  
cares to kiss a baby except its mother  
and own home folks, and besides being  
hypocritical and foolish, the custom is  
often the cause of disease. People with  
sore throats and fever blisters on their  
lips are just as ready to "kiss the  
baby" as though their breath were as  
sweet and pure as the baby's own. In  
fact the sore-mouthed and the sore-  
eyed, and the people who suffer from  
chronic cold in the head are often  
readier to bestow a smack on the  
babes of their acquaintance than the  
really kissable people who, by the  
way, are as one to ten of the un-  
kissable.

It is bad enough for girls and grown  
women to indulge in the habit of kiss-  
ing each other on all occasions, so do  
let us spare our helpless babies the  
disagreeable and dangerous infection,  
even if we are to paste an ugly strip  
of sticking plaster over their chronic  
kisser coming out way.

## DEUTERONOMY.

N. Y. Herald.

A Cincinnati professor "thinks that  
the last twelve verses of Deuteronomy  
were tacked on by mistake by those  
who divided the Old Testament into  
chapters and who happened to  
"guess wrong" when beginning the  
book of Joshua. The Hebrew scholar  
who made this discovery, says that  
this mistake, saying that they  
make Moses record his own death  
and burial. The professor has hit  
upon the correct solution of the mys-  
tery, the Hebrew scrolls of the "law,"  
being written to-day as in the time of  
Moses in one continuous roll of  
parchment, without punctuation marks  
of any kind, and in the synagogues  
these scrolls are still used. They are  
always written by hand, and every  
word and letter is numbered, so that  
an error can be immediately detected.  
The Jewish Scripture is there-  
fore the same throughout the world  
now as it has been since it was first  
written. The rabbies are waiting  
with much curiosity to see what the  
result of the labors of the Revised  
Committee will be.

## DETERMINED TO WED.

Chattanooga (Tenn.) Times.

A romantic wedding occurred near  
Chattanooga, Tenn., last Sunday. James  
Tutor of Bradley county was engaged to  
Miss Lillie Kyle, who lived in an  
adjoining county. There was some  
objection to the match by the parents  
of the bride, so a runaway match was  
arranged, and Sunday evening Tutor  
procured a marriage license in Cleve-  
land, and crossed the Hiwassee river  
to the appointed spot in the adjoining  
county, where he was met by his  
sweetheart. About 9 o'clock at night  
they repaired to a minister's house,  
when the latter discovered that the  
license was issued in Bradley county,  
and consequently could not perform  
the ceremony. Determined not to be  
outwitted, the couple walked about  
four miles to cross into Bradley county,  
and when they reached the river no  
boat could be found, and they were  
compelled to go several miles further  
to cross on the bridge, and after five  
hours tramping on the banks of the  
river they finally found a Justice of  
the Peace and were married at 2  
o'clock in the morning.

The poet Campbell said that a man  
accustomed to work was equal  
to any achievement he resolved on,  
and for himself he was not inspired  
was the prompter of his muse.

Some set out like crusaders of old,  
with a glorious equipment of hope and  
enthusiasm, and get broken by the  
way, wanting patience with each other  
and the world.

## "The Uncivilized South."

At various times, during the past  
six weeks, the Sacramento *Record-Union*  
has contained editorial slurs upon  
the South and her people. A crazy  
woman in Arkansas kills a rival in  
love—some of the people, wisely or  
unwisely, we know not which, ex-  
pressed sympathy for her; and the  
*Record-Union* thereupon pronounces  
the South still uncivilized. Another  
crazy woman, with her crazy husband  
in New England, a few years ago,  
murdered, not a rival, but a defense-  
less child—the tragedy is repeated in  
Los Angeles County, and the *Record-Union*  
may plead guilty to semi-barbarism—but Puritan New  
England, the wheel around the hub  
of the world, Boston, proud New En-  
land, the birth-place of advanced ideas  
and moral reforms, sure she is civil-  
ized.

Again, some idiotic theatre man-  
ager undertakes to put that insult to  
a noble people, "Uncle Tom's Cabin,"  
upon the boards in a Southern town.  
Of course the people felt outraged  
and resisted the insult. The *Record-Union*  
man raises his hand in pre-  
tended astonishment. What ground  
is there for surprise or censure? We  
fought for a cause sacred to our  
hearts, we were conquered, we sur-  
rendered, yet for seventeen years we  
have been the subjects of misrepres-  
entation, outrage, and insult. Is it  
manly, is it brave, to constantly abuse  
a conquered foe? Will the *Record-Union*  
win fadless laurels of victory  
by its insults to the few Southern peo-  
ple who have sought homes in Cali-  
fornia? It is certainly safer to strike  
the North—where the reason the  
*Record-Union* vents its spleen upon  
poor, vanquished, stricken Southland?  
Is that why the Republican press, for  
the past fifteen years, has reeked with  
the bloody-shirt idea? Is that the  
reason the majority murders occur  
in the North are of defenseless  
women and children, instead of some  
rival or foe worthy the steel of a  
brave man, and with equal chances in  
combat; as it is most invariably the  
case in the South?

Of all things to be avoided, says  
*Harper's Bazar*, should be lovers  
relations. They impair respect and  
diminish love. Of course engagement  
is the period given to two people to  
learn if they can live together through  
the troubles of life. It is not  
always a sufficient probation, but it is  
a wise and necessary one. And here  
we must say that while constancy is a  
virtue, we cannot but congratulate  
certain lovers who find out before  
marriage—that so many find out af-  
terwards—that they cannot be happy  
together.

A broken engagement is a very sad  
thing, particularly for the lady; but it  
is not half so dreadful, as an uncongenial  
marriage. While a man is a pre-  
tendant he may seem very agreeable  
to a woman. Even after he has made  
his offer, and has been accepted, he  
may be very attractive; but the close  
intimacy of courtship may prove to  
her that she has been wholly mis-  
taken in her own preference. Or a man  
may grow out of love and ask to be  
released. Under these circumstances  
no person of delicacy or honor would  
be allowed by his or her conscience  
to continue an engagement. Let a  
man or a woman invoke in these crises  
all the good sense or good feel-  
ing which exist, and strive to do a  
lasting good at the cost of a present  
unhappiness.

A lady should, however, be extreme-  
ly guarded during her engagement in  
her manners toward other men. She  
should not correspond with them, nor  
permit those attentions which, as a  
belle and an unattached girl, were  
her right. She should avoid even the  
appearance of coquetry, while a lover  
should avoid all display of jealousy  
and all airs of mastership. He is in  
a delicate position. He must not be  
unduly familiar in the family of his  
fiance, he must testify interest without  
claiming a place; he must be devoted  
and not familiar, and remember al-  
ways that he is a petitioner and on his  
good behavior; he is asking the lady  
for her liberty, her obedience, her life.

With her it is a far more important  
concession than with him, for if she  
does not make him happy, he can em-  
ploy himself in business and with  
pleasure; but with her, if he does not  
make her happy, who will? She cannot  
find her happiness elsewhere than at  
home. If she seeks it elsewhere she  
is lost. Nothing can be so foolish as  
to leave out of question the "matter  
of money," even if, as we hope, it is  
sometimes not the only one in our practical  
life. A woman's money should be  
settled on herself, in the care of trust-  
ees, beyond the risk of business. It is  
not a way of cheating one's credit-  
ors; for, if a man has no power over  
his wife's money, certainly those who  
do business with him can find that  
out. And men should have their lives  
insured before marriage for the bene-  
fit of the coming wife, and this should  
never be allowed to lapse.

PHILADELPHIA has a co-operative  
store with a present capital of \$39,950  
and real estate worth \$20,000. It pays  
an annual dividend to its shareholders  
of six per cent and return quarterly  
to customers from four to nine per  
cent on their purchases. The man-  
ager says that the whole secret of suc-  
cess in co-operation is to start on a  
small scale and extend the business  
slowly. To this rule he attributes  
the success of the venture. It was  
begun eight years ago by a man who  
worked in a factory, and thought it  
would be a good idea to cheapen  
provisions by buying in lots and then  
dividing. They formed a little society  
and kept their stock in a room of a  
member's residence. Next they hired  
a small store, and from the business  
has grown to annual sales aggregating  
\$250,000.

Dare to change your mind, confess  
your error, and alter your conduct,  
when you are convinced you are  
wrong.

## For the Fair Sex.

Attractive Women.

Lady Wilde, whose letters to *Lon-*  
*dun Society* have been one of the  
features of that vivacious periodical,  
recently said: "The chattering, pert,  
flippant woman, with a sharp man-  
ner, a silly laugh, and a ready, mock-  
ing retort, is insufferable to a man of  
culture; but a coquette, though vain  
and versatile, may still be charming,  
for she has the wish to please, which  
is the ground-begrim of woman's fasci-  
nation."

## A Little Girl's Silk Exhibition.

Philadelphia Times.

Miss Nellie Lincoln Rossiter, the  
young silk culturist, is now holding an  
exhibition of her industry in Spring  
Garden Institute Hall. The hall is  
gayly decorated. Around the sides  
are arranged tables containing various  
articles of interest, the most attrac-  
tive of which are cocoons, and a great  
profusion of pretty objects made of  
the silks. Near the center of the room  
are two silk reels and a pan or basin  
in which the raw floss is separated  
from the cocoons. In glass jars are  
cocoons from every state in the Union.  
These, in size and shape, resemble  
nothing so much as peanuts, and in  
color they vary from a creamy white  
to a pale lemon. One jar of cocoons  
is especially interesting by reason of  
the fact that it is from the Media  
School for Feeble-minded Children,  
spun by worms raised entirely by  
half-witted pupils. Miss Rossiter is  
now but 15 years of age. A little over  
two years ago she embarked in the  
business of rearing silk worms and  
preparing silk for manufacture.

## Betrothed Persons.

Of all things to be avoided, says  
*Harper's Bazar*, should be lovers  
relations. They impair respect and  
diminish love. Of course engagement  
is the period given to two people to  
learn if they can live together through  
the troubles of life. It is not  
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ees, beyond the risk of business. It is  
not a way of cheating one's credit-  
ors; for, if a man has no power over  
his wife's money, certainly those who  
do business with him can find that  
out. And men should have their lives  
insured before marriage for the bene-  
fit of the coming wife, and this should  
never be allowed to lapse.

PHILADELPHIA has a co-operative  
store with a present capital of \$39,950  
and real estate worth \$20,000. It pays  
an annual dividend to its shareholders  
of six per cent and return quarterly  
to customers from four to nine per  
cent on their purchases. The man-  
ager says that the whole secret of suc-  
cess in co-operation is to start on a  
small scale and extend the business  
slowly. To this rule he attributes  
the success of the venture. It was  
begun eight years ago by a man who  
worked in a factory, and thought it  
would be a good idea to cheapen  
provisions by buying in lots and then  
dividing. They formed a little society  
and kept their stock in a room of a  
member's residence. Next they hired  
a small store, and from the business  
has grown to annual sales aggregating  
\$250,000.

Dare to change your mind, confess  
your error, and alter your conduct,  
when you are convinced you are  
wrong.

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I. G. LEEK. G. W. LEEK.

## LEEK BROS. DENTISTS.

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Counselor-at-Law.

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and Counselor-at-Law, 330 Pine St.,

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PIANO AND GUITAR.



## THE JEWISH TIMES.

San Francisco, California.

FRIDAY, FEBRUARY 2, 1883.

PUBLISHED EVERY FRIDAY BY

S. BAHRACH.

EDITOR AND PROPRIETOR.

G. LEVY, Business Manager.

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Entered as Second-Class Matter.

Articles intended for publication must be written on one side of the paper only, and must be accompanied by the writer's real name and address.

THE JEWISH TIMES has larger circulation in this city than all the other Jewish journals combined.

Truth is as impossible to be soiled by an outward touch, as a sunbeam.

If men really repented of their sins, religion would be a much more serious business than it generally is.

In England they send cards for a funeral. We would dislike exceedingly to receive any such card of invitation to meet any of our friends.

The great Dr. Benjamin Franklin once remarked to the infidel, Tom Paine: "If men are so wicked with religion, what would they be without it?"

The Roman Catholic Bishop, of Minnesota, has issued an edict prohibiting Catholics from acting as saloon-keepers. What a "shaking up of dry bones" such an edict would produce in San Francisco!

An Association for the preservation of the Niagara Falls has been formed in New York. Now, if they form one for the protection of visitors to the place, against the robbery of the hackmen and hotels, all will be serene.

We rarely attempt to alter or amend an obituary notice. But we have had just enough experience in that line to appreciate the story of a contemporary who says: "We once offended a party by changing a sentence, and yet the only thing we cut out was the announcement that some old mother in Israel had died of cholera infantum!"

THERE are 562,613 Jews in Germany—an increase of upwards of 50,000 in the ten years from 1871 to 1881. Of these 325,544 reside in Prussia. Thus it appears that the Jews constitute less than one-sixteenth part of the German population. Yet some brave, gallant Germans fear they will be devoured by the Jews.

THE rights of citizenship have been conferred upon Mr. Terhilian Tobias, a Hebrew of Galatz, by the Roumanian Chamber. This is a decidedly posthumous honor, that gentlemen having died and been buried sixteen years ago. If a Jew wants to be naturalized in Roumania, he had better apply for his papers on his first birthday.

We have been reading of late of the wonderful advancement in civilization and general intellectual and social progress and improvement in India, Japan and elsewhere. And now great changes are at hand in Northern and Central Africa—the traditional "dark continent." It is announced that M. de Lesseps has taken hold of the scheme to turn the desert of Sahara into an inland sea. This recalls the language of the prophet that "a nation shall be born at once," and that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

We clip the following exquisite gem from an English paper, and adopt it into our editorial column, believing that its truth and beauty will impress others as they have ourselves:

WHAT IS LIFE?—The mere lapse of years is life? To eat and drink and sleep; to be exposed to darkness and the light; to pace around in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—that is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the doubt which makes us meditate, the death which strikes us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust are the true nourishment of our natural being.

## A CREDITABLE FACT.

The Jewish Record remarks upon the fact, that it was a gentleman of the Hebrew race, who started the subscription list in New York for the relief of the sufferers by the great floods in Germany, and that it was another in the city of Philadelphia, who headed the relief fund with the generous donation of one thousand dollars. It also urges all of our co-religionists everywhere, to emulate these good examples by contributing what they are able, and "thus send relief to suffering humanity, even though it be the land of Bismarck, Stoecker and Henrici." This is well said. Let our people ever exemplify their humanity, and the teachings of the religion they profess, even if our enemy hunger let us feed him, and if in distress let us relieve him. Thus will we heap coals of fire on his head.

## INDIA.

The Governor-General of India, Lord Lytton, in speaking of the great change going on in that country from the introduction of railroads, telegraphs, and the Western arts and methods, declares that there is in progress there "the greatest and most momentous revolution which, perhaps, the world has ever witnessed." Certainly the intellectual and moral movement among this great nation of 200,000,000 of people is a spectacle of interest to every philosopher and philanthropist. The Hindoos are of the Aryan stock—the same with most of the Europeans, and are among the most gifted of the races. The metaphysical systems which originated among them in the times of Anaximander and Pythagoras are among the most subtle and profound that are known to philosophy. Their ancient language is compared in point of beauty and general merit to the Greek, and their religion, the Buddhist, which found its birth place among them, is of the highest type of the religions outside of that taught in the Bible. It is almost staggering to attempt to conceive what a powerful nation in arts, arms and influence, may develop itself in that vast and resourceful quarter of the earth.

## BRAINS.

We published in the last number of the TIMES an interesting extract from the *Journal of Science*, on "The Heads of Great Men," which went to show that many of the greatest men had small heads, and that some of the greatest, such as Bacon, Byron, and John Randolph of Roanoke, had "very small" heads. It further showed that most of the great statesmen, philosophers, etc., among the ancients had "ordinary or every-day foreheads." It described even the representations of the gods and heroes with ordinary or even low brows, and illustrated the veracity of the adage:

"Little head little wit,  
Big head not a bit."

as a general rule. Its conclusion was, however, that "a Geneva watch is capable of keeping as good time as an eight-day clock." But it seems we have got a great deal to learn on this subject yet. Scientific men have taught us to associate great intellect with a large volume of brain. But the statement now appears that Gambetta's brain weighed 35 or 36 ounces, which is about the standard of an idiot. Daniel Webster's brain it will be remembered, weighed 63 ounces. Pertinent to this subject, we find in a contemporary the following statement from a distinguished medical gentleman:

"The brain of a mulatto who died recently in Cincinnati was found on a post-mortem examination to weigh 61 ounces. There are on record but two brains heavier than this—Cuvier's weighing 64 and one-third ounces, and Arbercrombie's 63 ounces." Ramsay, in his "Applied Anatomy of the Nervous System," gives "The heaviest brains on record—Congenital imbecile, 70½ ounces; bricklayer, 69½," etc., followed by others, including Cuvier's and Arbercrombie's none of which, however, weighed over 53 and two-fifths ounces, except that of Agassiz.

## JUDGES' SALARIES.

The proposition made to raise the salaries of Superior Judges is eliciting considerable interest and discussion with the press and the people. For ourselves we are frank to say we were never advocates of "cheap justice." We hold that the citizen invested with the functions of a judge occupies the most important and responsible post in society. In a sense, the lives and property of the community are in his hands. It is a trust which no man should lightly assume; and this fact stands, though in this, as in other cases, often "fools step in where angels fear to tread." But this in no wise alters or affects the duty of the good citizen to do all in his power to procure able and upright expounders and administrators of the law. To effect this end, it is essential that the people, whose highest interests are at stake, deal not parsimoniously with this important class of public functionaries. A cheap judge must of necessity be an inferior judge, and must resist many temptations if he does

not become a corrupt judge. Hence, it is evident that it is the highest public policy to fix the salaries of the judiciary at such figures as to command the best talent and learning at the bar, and to place the judge above and beyond the necessity of outside engagements to secure a livelihood and the harrowing annoyances thereto incident. The conscientious judge must be a hard worker—a continuous laborer. His duties must command his undivided attention. It is a maxim that "the law is a jealous mistress." There is nothing more true, and it applies with special force to judges. The sum of it is, that, as a rule, at the present rate of salary, first-class lawyers cannot afford promotion to the bench, if they have families or dependencies, and the public cannot afford cheap judges. The proposition is to raise the salaries of Superior Judges from four to six thousand dollars, to go into effect after the close of the terms of the present incumbents. The latter is required by the Constitution. We altogether favor it.

## REV. DR. E. B. M. BROWNE.

The Jewish Herald, edited by the Rev. Dr. Browne, complains that THE TIMES has noticed it "only once," and then only to correct a typographical error. We plead guilty to the charge, and only have to say in extenuation that little has appeared in that paper calculated to attract attention. We regret, however, that we feel it a duty to give the editor of the Herald the notice we now write.

We observe from a telegram in a city daily that the Jewish temple "Gates of Hope" was dedicated in New York on Monday last; and the telegram further states that the building formerly belonged to the Methodists, but was bought by a Jewish congregation and remodeled. Rabbi Dr. Browne preached the sermon of dedication, and is represented as saying in his address:

"This congregation has taken a house that has been used by the Methodist Episcopal worshippers, and therefore, in business parlance, this is simply a re-opening. The old firm consisted of Father, Son, and Holy Ghost. The Son and Holy Ghost have stepped down and out, but the business will still be conducted by the Father—the old head of the firm. One you always have trusted. The same goods will be offered for sale. We shall continue to deal in charity, brotherly love, and all the virtues, and we appeal to all old customers to continue their trade."

We submit if this were merely meant for wit, it was entirely out of place and out of taste. If it may be called wit, it is of a very coarse and vulgar character. It seems to us to be an attempt at sensation at the cost of decency and propriety. Surely it is not practicing "charity, brotherly love, and all the virtues," to scorn and ridicule those things held most sacred by our neighbors and fellow citizens. Sensation in the pulpit is greatly to be condemned, but how much worse is it when connected with what some might call brutality. No man has a right to injure his neighbor's feelings any more than he has a right to injure his property. We feel it our duty to express our hearty condemnation of these words of Dr. Browne. Such a speech on such an occasion, and in such a place, with such solemn surroundings, will find no approval among right thinking men. Its tone is bad, and its tendency worse. His remarks will have little effect in composing the asperities that now exist in the community where they were uttered, or in any other.

## THE CENTURY.

The Century Illustrated Monthly Magazine, for February, is just to hand. We have not had time to inspect its contents with that care necessary, to a review. We find, however, among its articles, one by Emma Lazarus, occupying ten pages of space and headed "The Jewish Problem." From the merest glance at the article, we feel warranted in commending it to general attention. It seems to be a distinct outline of the relations of the Jewish people to the general history of nations, and the part they have played in the advancement of human society—with some prognostications of their future work and destiny. The article is suggestive of much thought, and when we have had time to read it with the care its merit demands, we may review it carefully in these columns.

## VICK'S FLORAL GUIDE.

We are in receipt of a copy of this beautiful book for the year 1883, which has become so familiar as an annual visitor throughout the country. It is elegantly illustrated, having three colored plates of flowers and vegetables, over 1,000 others of flowers, etc. The book is handsome enough for a parlor table. No establishment of the kind in the Union is better known, or enjoys a more deserved popularity, than that of Mr. Vick. The establishments, grounds, and gardens maintained by him, will repay any one for traveling a great distance only to inspect for information and entertainment. A most pleasing recollection lingers with us of a visit to Rochester, N. Y., some years since, during the life of the elder Mr. Vick, whose cordial hospitality we greatly enjoyed. His son, James Vick, now in charge, is said to be "a chip of the old block." Address him at Rochester, N. Y.

## SWEEP BEFORE YOUR OWN DOOR.

We commend to the attention and use of the editor of the *Argonaut* the simple, yet wondrous wise petition of Bobby Burns.

"Oh! wad some power the giftie gie us,  
To see ourselves as others see us."  
His tirades against the Jews is a forcible illustration of the old trick which the conscious-guilty so often resort to, of inveighing against the faults of others in order to divert attention from their own iniquities. Charges have been made against his co-religionists, and endorsed as true by the overwhelming voice of the people of California, in the presence of which all his charges against the Jews, exaggerated and amplified as he can make them, with all the rhetorical billingsgate at his command, are as but mole-hills compared to mountains. The transgressions he with such gusto recites and throws into the teeth of the Hebrew people, are as peccadilloes by the side of the crimes laid at the door of his own friends, associates and co-religionists.

We would ask what would be the tone of the *Argonaut* if the parties referred to, and those with whom they operate were Jews? With the same charges against them, endorsed by the people, the editor of that paper would advocate a mob insurrection to tear down the palaces on Nob Hill until not one stone was left upon another, and would instigate the populace to assassinate or burn the owners at the stake. All of this he would do—and who doubts it? Unless his well known weakness overcame him, and he "fell down" before their money, and sought to claim their kinship and friendship.

Yet these persons are the friends, associates and co-religionists of the *Argonaut* writer, and he bows around them with more than Eastern fawning and complaisance. They are confirmed into the same communion, by the imposition of the same priestly hands; they are baptized out of the same pool; they worship around the same altar; they pray out of the same prayer-book; they drink their consecrated wine out of the same goblet, and eat their holy wafers from the same plate; they turn up the sanctified whites of their eyes in the same way, in the presence of the congregation, while they bless the Lord that they are not as other men—greedy, avaricious and extortioners—even as those wicked Jews. Then, service over, the plans for plucking the public proceed.

All of these seem to be what may be termed cold facts. Hence, it is a matter of surprise what different pictures can be drawn, by the artistic pen of the *Argonaut* editor, of these people, from those he depicts of other religionists. The "Pope's Irish," the "beer-drinking German," and the "swindling Jew," are limned upon his pages in most disgusting and repulsive forms, attitudes and colors. But oh! what a halo of beauty and glory spreads itself around the heads, forms and faces of his lovely, co-religious cherubs! Angelic wings have not only sprouted beneath their several shoulder blades, but have grown to full and perfect development. All to be done now is to bring into use cable chains to tie them down to their wicked earth, lest they transport themselves to glory and the golden streets of the Celestial City. Again we beseech the editor of the *Argonaut* to enter his closet and come down on his pious marrow-bones, and pray as for his life.

"Oh! wad some power the giftie gie me,  
To see myself as others see me."

## A SWEET AND USEFUL LIFE.

To the weary traveller over a sterile country, the sight of a little flower, it may be a wild forget-me-not, or a daisy peeping from the rocky soil is more refreshing than a drink of cool water. Its bright hue and delicate aroma are pleasant; it awakens thoughts of home and friends, and thrills him with the kinship of nature in the midst of the barrenness. The simple wee flower revives his hope, renews his strength, and fortifies his spirit like a wholesome cordial. Even as does the example of a sweet and useful life encourage, sustain and guide men. We cannot recall a more forcible or beautiful illustration of such a life than that of Jacob Rodrigues Pereira, the teacher of deaf mutes, whose biography by M. de la Rochelle has just been published in Paris.

In the earlier history of the human race, the lot of the unfortunate deaf and dumb was melancholy indeed. His life was a blank to all but suffering; for it is said, "the deaf knows nothing, because he hears nothing." Aristotle dictum, that of all the senses hearing contributes the most to intelligence and knowledge, was alleged to prove that the deaf and dumb are wholly incapable of intellectual instruction. As late as the 4th century a distinguished father of the Christian church declared "that deafness made faith impossible, since he who was born deaf could not learn the letters by reading which, he might

acquire faith." As this was the tone of both philosopher and churchman towards the deaf mute, his hopeless condition may be readily imagined. It is true the Mosaic law always protected this helpless class from wanton insult. The Roman law made a distinction between the deaf; those in whom the infirmity was not congenital, and who could write were allowed full civil rights; the others were in a measure excluded. The first systematic attempt to lift this stricken class from its pitiable state by teaching the most bright and docile to read and write was made in Spain in the 16th century. The attempt was so successful, that good men in other parts of the world, notably in Italy, England, Holland and Germany, introduced and extended the system, and soon everywhere a noble philanthropy inspired men to be "eloquent in the cause of the dumb." They brought to naught the dicta of philosopher and churchman by teaching the deaf mute to read, write and talk. They rescued the hapless beings from despair. Those noble teachers of the deaf mute, however varied their systems, have achieved an undying celebrity. It was beautifully said of one of their number, the illustrious French instructor Sicard, who followed Pereira—that he was "the painter of syntax and the poet of grammar." It seems singular that France should be the last among the great nations to move in the work of mercy, but although tardy in adopting a system for relief of her forlorn deaf children, she has gained the highest renown by her skillful methods of tuition. It was in this field that Pereira achieved his goodness and distinction, for he first introduced the system in France.

He was born in Spain in 1745. He came from a good old Jewish family, and a career of ease and social distinction lay before him. According to Rochelle, Pereira's attainments were solid and varied. He had rare intellectual gifts. An experimental philosopher, a metaphysician and skilled dialectician, an economist and a practical engineer, he was entitled to the rank and title of *savant*. But the kindness of his nature was paramount, and he renounced his opportunities for renown in the Republic of Letters in order that he might engage in a labor of love for his unfortunate fellowmen. At an early stage of his life, Pereira's sympathies were excited by the hapless condition of the deaf, and he resolved to engage in the work of alleviating their infirmity. He soon became familiar with the systems introduced in Spain and elsewhere by his predecessors, and opened a school for deaf mutes at Cadiz, about 1740. But he was unable to maintain it, and in 1742 he removed with his family to France. Here he began his good work in earnest, and with such skill that, in many respects, he surpassed his predecessors. In 1745 he had taught a mute to pronounce some words. Shortly afterward he undertook the education of the deaf and dumb son of the Comptroller d'Estavigny, with whom after several years he appeared before the Academy of Sciences in Paris, and excited admiration by the proficiency of his pupil. A few months later he appeared with this pupil before Louis XV, and received from that monarch a pension of 800 francs. Pereira's noble fame grew apace. He was highly esteemed by such brilliant Frenchmen as Rousseau, Diderot and Buffon. And as a recognition of his scientific attainments, Pereira was elected a Fellow of the Royal Society of London. His system of teaching the deaf mute was novel, and its results remarkable. In spite of some opposition—for even the kindly and warm-hearted have their detractors—Pereira founded a school, which is in existence to this day, where what is known as the "finger-system" rules. Other systems may equal it or surpass it in excellence; but none, however excellent, could more fitly commemorate the sweet and useful life of the Jewish philanthropist, Jacob Rodrigues Pereira.

The prevailing greed for office and public "paw" so wonderfully displayed in this city and at Sacramento, calls to mind a letter written to President Grant, in 1874, which was published at that time. As a specimen of place-seeking literature, it is unique. Here is a true copy:

"MR. U. S. GRANT:  
"Sir: It is with pleasure I take this opportunity of writing to you. I am well at present, hoping these few lines will find you enjoying good health and prosperity. I am doing all I can for you in this locality, and hope and expect you will be our next President of the United States. I would like to have an office of civilizing the Indians. What salary will you give me per annum, please write to me and let me no, in fact I am in need of a little money at present. Will you please send me 600 or a 1000 dollars. Something ought to be done for the poor Indians, and I believe that I can civilize them if you will give me 200 or 300 per month it will do."

The New York Tribune thinks that "the sooner Harvard University admits women upon exactly the same terms with Oxford the better for her reputation for intelligence and usefulness."

## Personal and Society News.

MRS. M. CARO of Stockton, Cal., is visiting her parents in this city. MRS. HENRY BLANKENSTEIN is visiting her sister, Mrs. Steinman at Sacramento.

A birth-day party was tendered by Miss Belle Solomons to her friends, Monday afternoon, at her home, 510 Hyde street.

MR. ISAAC GLASS, who has been spending a few weeks in this city, returned to his home in Portland, Or., last Wednesday.

MR. AND MRS. MEYER FRANKENHEIMER celebrated their silver wedding Wednesday evening, at their residence, cor. Sutter and Laguna streets.

MR. AND MRS. S. DANZIGER, nee Levi, left on the last steamer for their home in Astoria, Oregon. Many of their relatives and friends assembled at the wharf to bid them farewell and to wish them God-speed on their journey.

The complaint filed by Lewis Slessinger against Buckingham & Hecht and Hecht Brothers & Co., to enjoin the use of a certain boot and shoe invention, was dismissed by Judge Sawyer in the United States Court last Monday.

The Congregation Beth Manaim Streisand has elected the following officers: President, L. Levin; Vice-President, D. Sternberg; Secretary, A. N. Levy; Treasurer, S. Ettinger; Trustees, F. Levy, S. Harris, A. Altfield, P. Fisher, C. Herf; Messenger, I. Hartman.

MR. HERMAN ENKLE was elected Trustee of the Grand Lodge I. O. B. B. He received the highest number of votes cast. This is not only a deserving tribute to personal worth, but a recognition of what may be called the younger and the working element of the Order.

CREMIEUX Lodge, I. O. B. B., held their second anniversary social last Sunday evening at B'nai B'rith Hall. The attendance was large, and, like everything this young and vigorous lodge undertakes, the social was a complete success. The committees were as follows: Reception, J. M. Strauss, Emil Aaron, Charles Goldstein, Leon Indig, F. A. Zimmann, Theodore Tobias, Phil. Lando; Floor, I. Lessman, A. Jacobs, J. Van Vliet, N. W. Bender, Abe Morris, Samuel Cohen, D. Aaron; Committee of arrangements, L. C. Levy, S. Hoffman, Jacob Fass, A. Brady, J. Strassburger, B. Levy.

## GERMAN HOSPITAL FAIR.

We have heretofore expressed our profound interest in the success of the German Hospital Fair, which was to be held for the benefit of the Fund of that splendid Institution—the German Hospital of San Francisco. We now, with great pleasure, chronicle the fact that the Fair has opened with wonderful success and eclat. On Monday evening the Pavilion was crowded with ladies and their escorts, representing all nationalities. This shows that the Institution in behalf of which the entertainment is provided, has a high place in the hearts of all citizens, regardless of race, language or creed.

The exercises were opened with choice music. On the stage were a large number of representative citizens. This part of the evening's entertainment was presided over by John A. Bauer, President of the German Hospital. His address was delivered in German. He said his auditors were aware that the German Hospital not only assisted its members, but the poor who came here were received into the hospital. At the present time there was a debt upon the hospital of \$40,000, and it took \$2,900 annually to pay the interest of the same, and the needy were deprived of relief to that amount. To pay off this debt the ladies had decided to hold a fair and collect as much as they possibly could to pay off the mortgage, and they were sanguine that they could speedily pay off the whole amount. The Chair then introduced ex-Governor Perkins, who apologized for the absence of Gov. Stoneman, on the ground that he was detained by official duties. He passed a pleasant and appropriate eulogy upon the German people, and upon their benevolent efforts in particular. But he especially enforced the objects and purposes of the Institution, in behalf of which the present Fair is held.

A. Rosenthal, the German Consul, followed with an address which was highly applauded. We have not space to tell of the military and musical displays that followed the addresses of inauguration. The daily papers teem with descriptions of all that transpires each evening. We are glad to chronicle the fact, however, that the attendance and patronage of the Fair each evening has been all, or more, than could be expected, and the friends of the hospital feel assured that it will accomplish the purpose of its inauguration.

Never let go of a good thing that you really have for a better thing about which you have some doubt. The dog in the fable who dropped a piece of meat to snap at a shadow went hungry the rest of the day.

He who would not trust his best friend, to set forth his views of life, accepts the random judgments of unknown others of a sufficing disposal of what the highest of the race have regarded as a veritable revelation of the Father to men.

## THE B'NAI B'RITH.

ANNUAL SESSION.

District Grand Lodge No. 4.

The twentieth session of Grand Lodge No. 4 was begun Sunday morning, at B'nai B'rith Hall, Eddy Street, Vice-President Frank Sperling in the chair. There were twenty lodges represented.

The list of delegates was as follows: OPHIR LODGE 21, San Francisco.—Jos. Bien, A. L. Badt, D. A. D'Ancona, Chas. Grosslicht, H. Barnett, M. Kal-muk, Nathan Levy, A. S. Joseph, Wm. Reinstein, Wm. Saalburg, Louis Seldner, Jacob Zobel, Seixas Solomons. CREMIEUX LODGE 325, San Francisco.—David Aaron, L. C. Levy, A. Zimmann.

ETHAN LODGE 37, Sacramento.—B. Kosminsky, B. Denney, A. Nathan, M. Robitschek, J. S. Newmark, H. Ross, O. Ross, S. Morris, S. Dombrower. SILVER STATE LODGE 296, Eureka, Nev.—S. Goldstone, Sol. Ashim.

MOJIN LODGE 42, San Francisco.—A. Anspacher, Jules Cerf, L. Danhauser, Isaac Lacher, H. Kosminsky, L. Lowenstein, M. Waterman, Martin Stern, A. Newman.

GARZIM LODGE 43, Grass Valley.—F. Bamberger, B. Wood, Jos. Weissbein, Lyon Zacharias, Jacob L. Heyman. PACIFIC LODGE 48, San Francisco.—I. Choyinski, Jacob Gans, S. Leszynsky, Julius Newman, M. Seeligsohn, H. Schwartz, A. Kaplan, H. P. Bush.

MONTEFIORE LODGE 51, San Francisco.—Theo. Blodes, L. Baer, Sam'l Blom, Wm. Cohn, David Fried, L. A. Levy, S. Goldberg, S. H. Schoeken, Julius Jacobs.

NEVADA LODGE 52, Virginia City.—H. Block, H. M. Jacobs, B. Schoenfeldt, L. Lobenstein, F. Sperling, M. Wertheimer.

MIRIAM LODGE 56, Marysville.—Jonas S. Bahrman, N. D. Popert, B. Rosenberg, A. Suss, Henry Shryer.

ORIGN LODGE 65, Portland.—H. W. Hyman, S. Schloss.

HOPE LODGE 126, Stockton.—Elias Gumpert, Morris Caro, Harris Marks, Jacob Marks, Pincus Samuels, Isaac Stamper.

COLUMBIA LODGE 127, San Francisco.—Solomon Adler, Simon Epstein, Berthold Greenbaum, Emil Gunzburger, Henry Newman, Aaron Wash, Simon Newman, Bernh. Triest, Marcus Zacharias. GOLDEN GATE LODGE 129, San Francisco.—E. Abramson, D. Davis, J. Hyman, J. Kron, I. Leszynsky, S. Baruch, I. J. Ascheim, A. Lippman, W. Friebach, H. Posner.

CALIFORNIA LODGE 163, San Francisco.—Louis Blank, J. L. Franklin, Max Goldberg, Julius Israelaki, Simon Wolf, H. Lowenberg, Solomon Fisher, David Cohen, H. Roman, Wm. Samuels, Abraham Meyer.

YOSMITE LODGE 231, Merced.—A. Badt, B. Bearwald.

PARADISE LODGE 237, San Bernardino.—Isaac M. Levy.

ABRIEL LODGE 248, San Jose.—J. C. Koppel, Jacob Rich, A. B. Steinbach, Max Blumenthal.

OAKLAND LODGE 252.—A. Jonas, J. M. Cohen, J. L. Isaacs, D. S. Hirschberg, Leon Herschberg, Chas. Caro, E. Bernstein, W. H. Coffee.

CARSON LODGE 266, Carson City, Nev.—Chas. Harris, Ben. Harris.

UNITY LODGE 273, San Francisco.—H. Enkle, L. Lipman, J. Rothschild, Wm. Wolf, B. Mayers, L. A. Morgenstern, J. Samuels, Samuel Weitz, M. Warshauer, S. Zekind.

NORTH PACIFIC LODGE 314, Portland, Or.—Samuel Beck.

The acting President's report is a lengthy document, and our limited space forbids its publication. We glean therefrom that the Order on this Coast is in a highly prosperous condition. Bro. Sperling makes some excellent recommendations and draws a very practicable illustration of the advantages which the Endowment feature of the Order, possesses over life insurance as conducted by corporations. The address was carefully prepared, and is an exceptionally able document. The Grand Secretary, Mr. Louis Blank, reports the number of Lodges in the district at 25, with a total membership of 1,985. During the year there were sixteen deaths. \$29,000 was paid for Endowments, while sick benefits and other necessities consumed \$38,218. There is in the Grand Lodge Fund nearly \$50,000.

The afternoon session was mainly devoted to the election of officers. There was but little contention, save for Treasurer and Trustees. The result is as follows: President, F. Sperling; First Vice-President, I. J. Ascheim; Second Vice-President, D. S. Hirschberg; Secretary, Louis Blank; Treasurer, M. Kal-muk; Sergeant-at-arms, L. Tannhauser; Messenger, I. Franklin; Trustees, H. Enkle, Jules Cerf, Sol. Adler. Past Grand President, D. A. D'Ancona, by request, installed the newly-elected officers.

President Sperling announced the following committees: Jurisprudence and Appeals.—D. A. D'Ancona, Jacob Greenbaum, Sol. Zekind, Emil Gunzburger, H. Kosminsky; Laws.—J. Zobel, Henry Newman, Louis Levy; Finance.—Louis Seldner, Julius Jacobs, Simon Baruch; Credentials.—S. Goldberg, M. Stern, H. Bloch; Library.—A. Anspacher, Jos. Rothschild, Isiah Choyinski, Wm. Reinstein, I. Baer, Max Goldberg, B. J. Triest, A. Zimmann, J. S. Newmark, J. M. Cohen, J. Kron.

A large number of Amendments and Resolutions were offered, all of which were referred to the Appropriate Committees. Brothers G. P. Jules Cerf, J. Greenbaum, D. A. D'Ancona, were appointed a committee to request P. G. P. Seixas Solomon to sit for an oil painting of the Father to men.



of himself, to be added to the collection of portraits of Past Grand Officers.

A committee on memorial resolutions, to Grand President, S. Hirschberg, and Grand Trustee, Mayer Morgenstern, reported, and the resolutions were adopted and ordered engrossed. The last meeting of the session was held Wednesday evening. Before closing, President Spurling delivered a beautiful and touching address, which was enthusiastically received and heartily applauded.

#### SCHMIDT-NATHAN NUPTIALS.

Miss. Tillie Schmidt, daughter of Mr. J. Schmidt, Green street, was married to Mr. Marcus Nathan, of Susanville, Cal., last Sunday afternoon, at Saratoga Hall. The bride was becomingly attired in white satin, *en-train*, with the proverbial wreath of orange blossoms resting gracefully on her head. She was attended by Misses Minnie Bergman and Celia Levy, who wore white brocaded silk, *en-train*.

Mr. A. Glassman and Mr. Emil Oppenheimer were the groomsmen. The ceremony of marriage was impressively performed by Rev. Dr. A. S. Bettelheim, upon the conclusion of which the bridal pair were showered with attentions. The company was then formed, and after promenading through the spacious halls, entered the banquet rooms. A royal supper was served, and, what with mirth, song, and speech-making, several hours went swiftly by. The young couple received the heartiest congratulations of their friends, who, with us, sincerely trust that in their journey through life their lines may fall into them in pleasant places. The couple will receive their friends, at the residence of the bride's parents, 420 Green street, on next Sunday afternoon, from 2 o'clock.

#### Pleasant Social Incident.

On the evening of January 23rd, Mrs. Catherine Woolf, the honored mother of Mrs. Herman Levy and of D. B. Woolf, Esq., ex-Clerk of the Supreme Court, was treated to quite a surprise by a large number of acquaintances and friends, that being the day on which she concluded her 80th year. She resides at 806 Ellis Street, with her daughter, Mrs. Levy, and the place was made joyous to the venerable lady by the attendance and enthusiastic attentions of so many friends—many of whom presented her pleasant souvenirs as evidences of affection and esteem. Among them was a unique offering from Miss Maria Shannon, it being a heavy gold pin in the form of a gold bar with a wolf's head on the centre, and from the mouth of the wolf hangs a pendant with the figures 80—the number of the years of the good lady's pilgrimage. Certainly no one could be a more worthy recipient of these polite courtesies and evidences of esteem, than this excellent mother in Israel. She is now hale and hearty, and attends synagogue promptly and regularly. May she be spared to see many returns of her natal day, and to bless with her presence and example the circle of friends in which she moves.

#### Correspondence.

San Jose, Jan. 29, 1883.

ED. TIMES:—Your columns rarely contain anything concerning the "chosen people" of this beautiful city, but we are not asleep either in our communal or social relations. True it is our numbers are few, though the synagogue is well maintained, and we contribute most amply to calls for charity, and to benevolent institutions. Rev. H. Lowenthal is our minister, and his duties are conscientiously performed by him.

The Israelites of this place were considerably incensed over the recent anti-Jewish articles which appeared in the *Argonaut*. They unite with all friends of truth and justice in condemnation of the covert and open slanders against us as a people.

Our fellow townsman, Mr. B. Newman has been appointed Deputy Assessor of Santa Clara County. A very delightful party was given at the residence of E. Witkowski, 254, on Fourth street, last evening. Music, dancing and mirth were united to make a happy gathering.

More anon,

YID.

#### A DESERVING TRIBUTE.

THE TIMES, of Dec. 8, 1882, announced the death of Mr. Simon Wolfe, in this city, father of Mr. Edward J. Wolfe. The deceased, before his arrival, a few years since, had been a resident of Hull, England, for forty years. The all Hebrew Congregation, to which Mr. Wolfe was attached for more than a quarter century, upon hearing of his death adopted a series of resolutions to his memory, in which they speak of their "high sense of appreciation of the late Mr. Wolfe, his uniform honor and liberality in all questions of a communal nature, and his charitable disposition when appealed to in aid of a co-religionist." The resolutions further express their condolence with the widow and children, and their full assurance of the hearty sympathy of the Congregation in their great trial and never to be repaired loss.

#### Cradle, Altar and Tomb.

##### BIRTHS.

BISSINGER—In Portland, Or., January 22, to the wife of A. BISSINGER, a daughter.

##### BETROTHALS.

ROSENBERG—NEWMAN—Miss EDITH ROSENBERG to Mr. SIMON NEWMAN, both of this city.

SHAW—LORRIE—Miss ANNIE SHAW, of this city, to Mr. LOUIS LORRIE, of Hanford, Cal.

MOSES—AUERBACH—Miss CARIE MOSES to Mr. ALFRED AUERBACH, both of this city.

##### MARRIED.

LEVY—VAN SEGEN—In this city, January 25, by the Rev. Dr. A. S. Bettelheim, CHARLES LEVY to ADDIE VAN SEGEN, both of this city.

NATHAN—SCHMIDT—In this city, January 28, by the Rev. Dr. A. S. Bettelheim, MARCUS NATHAN, of Susanville, Cal., to TILLIE SCHMIDT, of San Francisco.

GOLDMEYER—ROSENBERG—In this city, January 28, at the residence of the bride's parents, by Rev. Dr. A. J. Messing, ISAC H. GOLDMEYER to BERTHA ROSENBERG, both of this city.

BERLACK—GRUENWALD—In this city, January 28, by Rev. Dr. G. Weiss, MAURICE BERLACK to FREDERICA GRUENWALD.

##### DIED.

MORRIS—In Stockton, January 28, Mrs. ESTHER MORRIS, mother of K. H. J. and M. MORRIS, Mrs. R. Levy and P. Samuels, a native of Lublin, Prussia, aged 78 years and 7 months.

RYTTENBERG—In Oakland, January 28, BENJAMIN J., twin son of I. D. and Mary J. Ryttenberg, aged 7 months and 4 days.

HYMAN—In Sacramento, January 9, MORRIS HYMAN, a native of Poland, aged 82 years.

#### North, South, East and West.

Rev. Mr. Kaufman has been elected minister of the B'nai Sholem congregation, Chicago, for two years.

The Young Men's Hebrew Association of St. Louis at its annual meeting, on the 7th ult., decided to establish a class for discussing Jewish history and theology.

The President of the Cincinnati Hebrew Union College has presented the drafts of the diplomas for the students, who are to be graduated from its halls next summer.

There are 10,000, or more Israelites in New York City, who are not contributors to any of the Jewish charitable institutions. So says the *Hebrew Standard*. This should not be so.

The 28th anniversary of the Jewish Widows and Orphans Home of New Orleans, was celebrated on the 7th ult., with brilliant success. Mr. Geo. Stern was orator of the day.

The recent Grand Lodge F. and A. Masons, has appointed Wm. B. Hackenbush of Philadelphia, as a member of the Committee on appeals. This is a high honor, and the office will be worthily filled.

A Hebrew Relief Society has been formed in Vicksburg, Miss. by members of the Ansche Chesed congregation. It has a promising list of members, and bids fair to become a permanent and useful organization.

The bill in the Florida Legislature, to incorporate the Florida Ship Canal Co. to construct a ship canal from the Atlantic to the Gulf, across the peninsula, has named among its incorporators, S. T. Meyer and Michael Jacobs, both of New York.

All of the New York papers come to us with full accounts of the biennial meeting of the Mt. Sinai Training School of that city. The published reports show that the institution is in a prosperous condition and doing a good work.

The 27th annual banquet and calico ball of the Hebrew Ladies Sewing Society of Baltimore, took place on the 17th ult. It was an elegant affair, and the ladies toilets are described as superb. It is difficult to see where the "calico" comes in.

The Israelites of Danbury, Conn., have established a Hebrew Benevolent Society with thirty charter members. Its object is to help all needy Israelites, and to fulfill such duties towards its members, as they as Israelites have a right to expect from such a society.

The annual session of the District Grand Lodge, Independent Order Free Sons of Israel, was held at Chicago last week. The district embraces Illinois, Missouri, Iowa, Kansas, Wisconsin, Nebraska, Minnesota and Indiana, all of which, except the last named, sent delegates.

A correspondent of the *Jewish Messenger* denies the reported consolidation of the Jewish congregations of Jersey City and Hoboken. He says on the contrary, that the Jersey City congregation was never in a more prosperous and harmonious condition than at present.

Rev. I. M. Wise is lecturing in New York on "Moses, the Man and Legislator." The *American Hebrew* in referring to the fact speaks of the reverend gentleman as "the man about whom and around whom there has been more enthusiasm and contention than any other Jewish minister in America."

The *Southwestern Presbyterian*, of New Orleans, pays a high tribute to the new Touro Infirmary of that city, and to the Jewish people. It describes this noble monument to the memory of the philanthropist, Judah Touro, as one of the most admirable in the country, and says it will be managed by Jews, and the patients will neither be neglected nor starved because they are Protestants. It adds that it will be under the thumb of no scheming politicians.

#### Foreign News.

As at first surmised, most of the sufferers at the theater fire in Berolitsch, Poland, were Jews. The Jews are the main supporters of the theater in Poland.

Dr. A. Berliner, the well-known Jewish scholar of Berlin, has in press an important work on the Massorah.

The Jews of Lemberg have decided to adopt the Polish language in their meetings and official notices, as suggested by Rev. Dr. Byk.

Kaspar G. Molvor, a wealthy Christian landed-proprietor of Solnok, Hungary, has left the whole of his property to the Jewish school of his town.

Bishop Wilberforce in his memoirs writes that "Mrs. Disraeli told the Queen, 'when Disraeli had a sore throat, I cure him by putting my arm round his neck, and keeping it round all night.'"

*Der Colonist* is the title of a new weekly issued at Katowitz, Germany. It aims to make the emigration of persecuted Jews a national concern of the whole body of Jews throughout the world, and to act as adviser in all schemes of emigration and matters affecting it.

The Commander S. D'Ancona, of Rome, has been raised to the dignity of a Senator of the Italian Kingdom. There are now three Jewish members of the Senate.

In the United States of Columbia there are no Jewish congregations except at Aspinwall, Panama, and Baranquilla.

Baroness James de Rothschild has presented the Municipality of Carnes a lot of ground for a Jewish cemetery—a want long felt in the town. It was consecrated by the Grand Rabbi of Nice, on the occasion of the burial of a Jewish visitor from Karlsruhe, who had bequeathed 10,000 pounds to the poor of the town.

The King of Sweden, on his birthday, decorated a number of distinguished personages, among them four Jews. Among the latter, the Rev. Dr. Wolf, who is the first ecclesiastic in Sweden on whom a distinction has been conferred.

Persons recovering from wasting diseases, such as malaria, fevers, etc., will be greatly benefited by the use of Brown's Iron Bitters, a true tonic.

#### PHOTOGRAPHY.

Oakland can boast of possessing the finest portrait photographer in America, as is proven by the Committee in Philadelphia competition recently held in Philadelphia. An immense number of photographs were presented from various artists in the Union, and after a careful examination of them all the award of the prize was made to Mr. E. D. Ormsby. The prize is a gold medal, about the size of a double eagle, and bears on its face the following inscription: "Awarded to E. D. Ormsby for the best photograph in the United States." Upon the reverse side is the inscription: "National Competition, Philadelphia, 1881." There is no doubt that the atmosphere of California is better suited to photography than that of any other part of the United States, as is proven by the superior clearness of detail in all photographs taken by this artist at 1,055, Broadway, Oakland.

In countries where malaria is prevalent, or where the climate is subject to sudden changes, should be found in every house Brown's Iron Bitters.

#### HOTEL FOR SALE.

Attention is called to the announcement in another column, of an opportunity to purchase a well established hotel business. The patronage is mostly Jewish, and the hotel is always filled with desirable customers. Satisfactory reasons will be given for selling, and intending purchasers will be afforded every facility for investigation. For further information apply at the JEWISH TIMES Office.

#### SIBERIAN BALSAM.

San Francisco, Nov. 22, 1882

I feel that I can now safely say that I have been permanently cured of CATARRH by the use of Siberian Balsam. I have not had occasion to use that or any other remedy for four months and have had no return of the disease.

CHAS. N. FOX.

#### New Advertisements.

##### HAVERLY'S CALIFORNIA THEATRE

First Appearance in English of

Madame Franziska

ELLMENREICH

"CAMILLE."

MONDAY, FEBRUARY 5th.

HENRY M. FISKE, M. D.

Office removed to Rooms 21 and 25, Phelan's Building, Market St. Take either elevator. Residence 2224 California St.

DR. WILSON, DENTIST,

Formerly of the Colton Dental Association, 925 and 927 Market Street,

Between Fifth and Sixth, continues business at the old place, with many years' experience in the use of gas, positively extracts teeth without pain; also performs operations in dentistry.

MATZO!

ISAAC FRIEDMAN, Pioneer Matzo Baker, 319 DUPONT ST., near Bush, Bakery, 949 MISSION ST.

Is fully prepared to supply the community with the Cheapest and Best Article. Send orders early.

#### Drawing Classes

FOR ADULTS AND CHILDREN.

Special Classes for those attending School. Drawing per month, \$2.50; Painting per month, \$3.50.

841 Market Street, Opposite "The Baldwin."

#### A CARD!

I am prepared to give INSTRUCTIONS IN DRAWING LANDSCAPE AND STILL LIFE PAINTING, (In Oil), to a limited number of LADIES at my new studio, Rooms 65 & 66, City of Paris Building, Cor. Geary and Dupont Streets. Hours 10 to 12 A. M. and 2 to 4 P. M. M. STRAUSS.

#### John Skinker,

REMOVED FROM

115 Pine Street,

TO

226 Market Street

NEAR FRONT.

#### Riding Academy.

Ladies, Adults and Children

Should learn the Healthful Pastime of

#### HORSE RIDING

(Among them the famous horse SHERMAN.) Call at the

RIDING ACADEMY,

No. 1637 MISSION STREET,

Between 11th and 12th Streets.

—ALSO—

FINE TUNNINGS OF EVERY KIND

AND SADDLE HORSES AT

KING'S RIDING ACADEMY

And Boarding and Livery Stable.

Telephone 3085.

#### Mechanics' Pavilion.

##### GRAND LADIES FAIR

IN AID OF THE

##### German Hospital

OPENS

JANUARY 29th, 1883.

Closes FEBRUARY 3d, 1883.

##### GRAND NEW ORLEANS

##### MARDI-GRAS

AND

##### BAL MASQUE

TO BE HELD AT

Mechanics' Pavilion,

—ON—

Thursday, Feb. 22nd, 1883.

THE GRANDEST SPECTACLE ever witnessed in California, similar to those given in New Orleans and other Southern States. Excursion trains from all parts of the State to this city. The prizes for clubs and societies, together with prizes offered for characters, will be as follows: "National Competition, Philadelphia, 1881." There is no doubt that the atmosphere of California is better suited to photography than that of any other part of the United States, as is proven by the superior clearness of detail in all photographs taken by this artist at 1,055, Broadway, Oakland.

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#### Advertisements.

##### Notice to Ladies!

##### MISS EWICKER

HAS OPENED—

Dressmaking Parlors

In the New Central Block

Cor. Dupont and Geary,

Rooms 65 and 66.

Your Patronage is solicited.

##### Zeitska Institute.

922 POST ST.

##### FRENCH, GERMAN

—AND—

##### ENGLISH

Day and Boarding School

For Young Ladies and Children

—AND—

##### KINDERGARTEN.

The New Term Commences

B. ZEITSKA, A. M., PRINCIPAL.

##### Try one of the

##### GOLD COAST

##### YEAST CAKES!

And you will never use any other.

##### THE WIFE'S DELIGHT.

FOR SALE BY ALL GROCERS.

Manufactured by the

NEW YORK

HOP YEAST

CO.

"It keeps fresh for months and is always ready."

Office and Factory

21 MONTGOMERY AVE., S. F.

##### Cabinet Pictures!

\$3 per Dozen

Such as you pay elsewhere \$5 for,

AND

ALL OTHER WORK IN PROPORTION.

Work First-class and satisfaction Fully Guaranteed at the

New Photograph Gallery,

SIXTEENTH & VALENCIA STS.

H. ANDERSON, - Proprietor.

Oakland Business Directory.

Established 1875.

##### G. J. Nicholson,

N. W. CORNER

13th and Webster Streets

##### NURSERY,

24th and GROVE STREETS, OAKLAND.

EVERYTHING IN THE NURSERY,

SEED and FLORIST LINE.

DESIGNS TO ORDER.

##### Commercial Union

##### ASSURANCE CO.

(OF LONDON.)

CAPITAL - - - \$12,500,000.

J. H. TROY, Agent,

427 NINTH STREET, - - - OAKLAND.

##### BOWEN & CO

##### GROCERS,

WHOLESALE & RETAIL.

19th & Franklin Sts., - Oakland.

Have constantly on hand a large

assortment of the choicest Eng-

lish and American goods;



# THE JEWISH TIMES.

San Francisco, Cal.  
ENTERED AT THE POST OFFICE AT SAN FRANCISCO, CAL., AS SECOND-CLASS MATTER.

FRIDAY, FEBRUARY 2, 1883.

## A PSALM OF THE RAIN.

Over the mountain walls the rain,  
Moans the rain, wails the rain,  
Psalm of anguish and prayer of pain,  
Sighs the sorrowful rain.  
Yet far below the valleys are bright,  
Kissed by rivulets rushing to the sea,  
Sweet birds sing in the silver light,  
Lilies bloom on the laughing lea.  
Over the life sweeps the sorrowful rain,  
Solemn rain, sighing rain,  
Pleasant of anguish and prayer of pain,  
I moan with the moaning rain.  
Yet still I know heaven's plains are fair,  
And the soft light falls on the sea of gold,  
And white wings wave in the amber air,  
And the Father smiles as he smiles of old.

## THE BIBLE.

Reviewed by Rev. H. P. Mendes.—What the Book Really Is. A Collection of Inspired Prophecies and Historical Records.

Rev. H. P. Mendes preached at the 19th Street Synagogue, New York, Saturday, 13th inst., in reply to criticisms upon the Bible by Rev. R. H. H. Newton. He took for his text Job xxxix. 4: "Let us know ourselves what is good." He said: "It is one of the gratifying signs of the times to question religious matters when it is done not with the scorn of the laugh, but with the earnestness of a truth seeker desirous of leading mankind to that ideal, the attainment of which is the end and aim of real religion, which seems further and further removed, the more the religion is misinterpreted by the misguided zeal of its apostles or exponents. I do not, therefore, tremble to read utterances such as those recently expressed concerning wrong and right uses of the Bible, which we are informed, 'have excited the gravest attention in every Christian denomination.' After discussing some of the points of difference between the sceptic and believer, with copious citations from the Scriptures, Rev. Mendes continued his discourse as follows:

## THE PROPHECIES OF THE BIBLE.

Then again he says: "I believe I know of no one passage of the prophets which can be fairly said to point to any event beyond the near future of the writer." When Moses prophesied the details of the consequences of the Hebrews' sinning and wrote them in a book, his prophecy certainly pointed to an event beyond the near future of the writer. When Jeremiah spoke of the downfall of Babylon, Babylon was in the zenith of her power and her conquerors comparatively obscure barbarians. When Isaiah uttered details of that city's fall, so curiously and accurately illustrated by Xenophon and Herodotus, the Greek writers, he spoke minutely of that which he could not have uttered except by Divine inspiration. And instances can be multiplied. It is easy enough to say that these prophecies were written after the events were accomplished or when the realization was too near to be mistaken. But it is difficult to prove it. For truly there is no end to the vagaries of these mental gymnasts. One makes out Jacob's blessing to his twelve sons to be an astronomical poem on the signs of the zodiac. Another makes Jacob a myth and his sons the names of the twelve tribes, calling Reuben, for example, Reuben, and interpreting it as "sun god." Another compares Hercules with Hosca, son of Nun, yet another with Samson. One declares a seventh day interval of rest or Sabbath a Babylonian institution; the Abrahamite covenant, we are told, is a primitive African and Polynesian custom, though it is hard to say what Abraham could know of Polynesia. Leaving the cornfield corner ungleamed for the poor, as the Pentateuch bids us, is, we are informed, a heathen view long maintained by German peasants. But, perhaps, the most instructive bit of imagination devised by these rationalists is found attached to Ecclesiastes' description of old age, in the twelfth chapter, where the royal preacher so beautifully pictures the gradually failing powers of an old man, poetically describes the end—death—as a loosening of the silver cord, the breaking of the golden bowl, and compares the body bereft of life to a broken pitcher at a fountain, a broken wheel at a cistern—useless, forgotten, and a burden to the world. It is that anatomy was understood at all minutely in those days, it is somewhat startling to read rationalistic views in that direction. Thus Melancthon sees in the silver cord the nerves and sinews, in the golden bowl the heart, and in the pitcher at the fountain the great vein over the liver. Præmises the silver cord is a local vessel, Witsius presumes the golden bowl means the brain, Wedel makes it denote the heart, and Hottinger declares it is the gall! Jablonski and others consider the bowl or fountain means the circulation of the blood, and the pitcher symbolizes the liver. "Oh, no," says Wedel, "it is the lymph." "No, no," remarks Hottinger, "it is the food receptacle." "Pardon me, I differ," exclaims Præm, "it is the chyle." "Exactly," says Schenckler, "I quite coincide." You have here, friends, ample choice.

What, then, is the Bible? Is it a divine from cover to cover? The Bible I answer, is the history of our people during a certain number of centuries. In this period we received Divine revelation, or, to quote words recently uttered, "we were charged with the mission of growing religion into its beautiful bloom as the worship of the Infinite and Eternal Goodness." And the remnant of Jacob has indeed been, as Micah foretold, in the midst of many people as a dew, as the show-ers upon the grass. It is the teachings of our law which have developed whatever is beautiful and good in modern civilization. Without Judaism Christianity had been an impossibility. The flowers of Right, the blossoms of Virtue on earth to-day are the results of Jewish founders of faith—Jewish teachers. But I am stopped perhaps by some of you asking, "Are we really to believe that

God spoke to man—that there was what we call a Divine revelation?" Yes, I answer; and my reason bids me believe it. I believe there is a God, for I cannot otherwise account for the evidences of organization, law, order, government in creation's expanse. The universe could no more have come together of its own accord and its atoms could no more have taken counsel and said, "Come, let us combine to form a world; let us arrange laws and eternally obey them," than the bricks and stones and wood and paint of this building could have formed this synagogue without an architect to plan the whole and an intelligence to direct its construction.

Not willingly, therefore, should your faith, dear friends be withdrawn from the holy Book of books. Sceptics and scorners may juggle with your ignorance, and, setting upon some small episode of comparatively little importance, lead you to question a "Thus saith the Lord" or passage of advice Divine. Be not misguided by words winged with eloquence and tipped with the shaft of keen wit. Be not dazzled with fancy born pictures of rationalistic imagination. The religion which floated over the sacred page hath a power which proclaims it more than human, which voices it as taught less than Divine. With the magic of its influence it lifts the soul to heaven's very door, there to hold commune with the God of the spirits of all flesh. It nerves the hero, it strengthens the martyr, it hallows our joy, our who life—hale o'er the sorrow bruised heart its witchery stealth and the music of its echoes calms the agitated mind. Shall we cast aside this Book of books and deem it not Divine?

## Women in Journalism.

The first daily newspaper printed in the world was established and edited by a woman—Elizabeth Mallet, in London, 1702—almost 200 years ago. In her salutatory, she said she had established a newspaper "to spare the public half the imperfections which the ordinary papers contain." Woman-like, her paper was reformatory.

The first newspaper published in America of which we have any record, was in Massachusetts—*Gazette and News-Letter*. After the death of the editor, the widow edited it in the most spirited manner for two or three years. It was the only paper that did not suspend publication when Boston was besieged by the British. The widow's name was Margaret Craper.

In 1772, Rhode Island issued its first newspaper. It was owned and edited by Anna Franklin. She and her two daughters did the printing, and their servants worked the printing press. History tells us that for her quickness and correctness she was appointed printer to the colony, supplying pamphlets, etc., to the colonial officers. She also printed an edition of the Colonial Laws of 340 pages.

In 1776 Sarah Goddard printed a paper in Newport, R. I., ably conducted by her son, John Carter. The firm was announced Sarah Goddard & Co., taking the partnership precedence, as it was proper and right.

In 1772 Elizabeth Timothy published a paper in Virginia favoring the colonial cause, and greatly offending the royalists; and two years after another paper was started in the interests of the Crown. Mrs. H. Boyle, borrowing the name of Mrs. Reid's paper, which was the *Virginia Gazette*, but which was short lived. Both of the papers were published in the town of Williamsburg. The colonial paper was the first newspaper in which the Declaration of Independence was printed.

In 1773 Elizabeth Timothy published and edited a paper in Charleston, S. C. After the revolution, Anne Timothy, became its editor, and was appointed State Printer, which position she held seventeen years. Mary Crouch published a paper in Charleston about the same time in special opposition to the stamp act. She afterward removed her paper to Salem, Mass. and continued its publication there, for many years after.

## CONTINUOUS PROGRESS.

Dr. Guthrie has the following beautiful passage on Divine Providence: "Providence has no Sabbath. No night suspends; and from its labor God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary, not it. We sleep, it never sleeps. Needing no period of repose to renew its strength, by night and by day it throbs every pulse; and constantly supplying nourishment for the frame, with measured, steady, untired stroke, it drives the blood along the bounding arteries, without any exercise or will on our part, and when the consciousness of our own very existence is lost in dreamless slumbers.

If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the inspired volume. There is an unslumbering eye upon us; there is a heart of infinite love beating, responsive to every need of earthly life; there are arms of Omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.

There is a deal of sound common sense in the proverb, "The shortest answer is doing the thing."

If you can manage to keep silent while you are young, you may possibly have something worth saying in old age.

A sound sleep is the most complete restorative known. This is why some people are always to be found in church.

If you should be called upon to write a book on ignorance would it look very much like an autobiography?

The possession of money is apt to give an unnaturally beautiful tint to a man's character. "What a world of vile, ill-favored faults looks handsome in three hundred pounds a year!"

## The Decade of Criticisms.

The Jewish World.

In the intellectual history of the past decade there are few facts more strikingly prominent than the steady and growing interest taken in Jews and things Judaic by outsiders of every school of thought. Whether this is due to the revival of Semitic learning in scholastic circles, the renaissance, as it may be termed, of Oriental research which is a feature of the literary progress of the last quarter of the nineteenth century, and to which such a powerful impetus has been given by the deciphering of the Cuneiform inscriptions of Assyria and by the study of Accadian and Babylonian literature; or, whether the anomalous and peculiar position, among nations, of the Jew, and the curious problem presented by the survival of the Hebrew, have given a stimulus to all curiosity regarding the Jew and his traditions, is not to be settled off hand. Probably both have contributed to bring about the result adverted to.

However this may be, the simple fact remains, that our people and our tenets, our literature and our language, are attracting an amount of attention unparalleled in literary history. Ten years ago, as even comparatively young men will remember, the appearance in a public journal, magazine, or review, of an article treating upon a Jewish topic was an event. For weeks it was descanted upon in the community; for weeks it furnished matter for comment in Jewish circles. Now, scarcely a week passes by, but we have to chronicle three and four, and even at times five or six such articles dealing with Jewish matters from an ethnographic, scientific, literary, historical, or homiletic point of view. One day we have to descant upon the delicate attentions of our friend—the kind of friend from whom Providence save all good men—Mr. GOLDWIN SMITH; the next we have to acknowledge the kindly and sympathetic note struck by writers like Miss FRANCES POWER COBBE. One day a Halle professor examines the Jewish foot; the next, a Dorpat savant, measures the Jewish head. At the Universities, the interest in Rabbinical literature has rendered necessary the appointments of readers in Talmud, and Mishnah and Zohar, and the works of SCHILLER-SZINESSY, NEUBAUER, LOWE, JENNINGS, KING, and others in England—to say nothing of the vast strides in this direction made on the continent—all betray the great and growing interest taken in the Jew and his concerns.

After a fashion, we may say, greatness has been thrust upon us; for of all things, our community has not sought the publicity into which, by friend and foe, we have been thrust by reason of the revival of Jewish learning and the interest taken in us by non-Jews. And, carrying our simile further, we have to pay the penalty of our little greatness. The fierce light of publicity beats down upon the synagogue, behind the four walls of which we can no longer shelter ourselves. The private concerns which have long been deemed of Judaism, are made public property. Our conduct is watched, our morals are weighed, our principles are criticized, and our actions noted by those prejudiced in favor of or against the much-talked-of Semite. Our inmost life is exposed to the full glare of the moon-day sun; its trivial details are ignominiously spied out by lynx-eyed detractors; and, meanly dilated upon by snarling misanthropes. Our follies are indicated by good-natured friends, and our faults gratuitously scourged by ill-natured critics, after the fashion natural to these ready-made "slashes" of the pen. Of the variety of the views upon Jews and Judaism to which expression has been given of late, we need say little. Our readers are too familiar with them. But good, bad, and indifferent, pleasant and unpleasant, and prejudiced though these comments be, we look upon the criticism to which Jews and Judaism, have, of late years, been subject as a healthy sign of a widespread interest in us and our principles, which cannot in the long run but be productive of good. Stagnant water fouls and a stagnant Judaism is no better. And the healthful breeze—even if it increase at times to a GOLDWIN SMITHIAN hurricane—which now ruffles the surface and stirs the depths of Judaism, is one of the promising signs of the times.

A good deal has been said about the mischief wrought by the indiscriminate abuse heaped upon us by our professional antagonists. But detraction is only another of the penalties attending any public body or denomination which attracts for the moment a more than usual share of interest. It may be asserted, that when mud is thrown some must stick. Against this, however, must be set the fact for which SHAKESPEARE is authority, that though "pure as snow and chaste as ice," we shall "not escape calumny." The only thing is to live it down. And Jews and Judaism can scarcely expect to escape the common lot of every mundane institution. Apart from this, we are by no means disposed to look upon the detraction we have suffered as an unmitigated evil. It is an ill-wind that blows no good. And the aspersions of our enemies may yet prove a blessing in disguise if we realize the lesson that underlies all this—to set our homes in order. It is not a "chiel" that's "amang us" taking notes, but a whole batch of the tribe among whom are those, who, like crows that scent carrion from afar, are only eager to dilate upon what is corrupt and obsolete in the record of Judaism. It behooves us to order our lives—public and private, since nothing is free from the ken of these crit'ers—so that we shall silence the malicious tongues

of these detractors; and so to hold ourselves in the eyes of the world now turned upon the Semite and upon Semitism—of which, in the popular mind at all events, the Jew is the type, life a clear and blameless record. And when carping criticisms, in despite of all, wags its censorious head, we may remind it and the world at large, in the words of SCHILLER, "that it is not the worst fruit the birds choose to peck at."

## The Hebrew Alphabet.

Rev. Dr. Sonnenstein.

The Hebrew alphabet, like all Semitic alphabets, is written from right to left. Its farthest point from the writer is its initial stroke. It is as though it were written from without to within. Here we have a symbol of the search of the human mind after the Great Cause of all things. "Insatiable as may be our research, we shall never find Him. We look for Him in vain. We do not see or hear Him. Yet we believe in Him with all the firmness of conviction. He eludes the grasp of our intellect, to be enshrined in our hearts. And so the Hebrew looks for God within and without. He is in this entirely unlike the prototype of the Aryan race; he does not sink into the world, does not become lost in the world, does not regard man as an insignificant bubble, which is shaped from nothingness to be dissolved in nothingness. He does not believe that the sooner he is again submerged in the great ocean of an all-embracing dream-life, the better for him: He does nothing of the kind. To the spiritually proud Semite, to the self-asserting Hebrew, comes the grand revelation: "I AM WHAT I AM." All knowledge of that great "I Am" beings and develops within himself. The grandest structure of true philosophy—that very philosophy which is now battling with all false religion—is built on that sublime conception and undeniable fact "I Am." The Hebrew writes back to himself from the right to the left. He relates everything to his own spirituality to the center of his consciousness. He is not lost in the world. To the contrary! The world is found within him!

## Being Beautiful.

Every one of our girls likes to be as beautiful as she can. That is right and proper, but she must remember that it is not alone the smile of the pretty face, the delicate tint of a complexion, the luring glance of the eye, the beauty and symmetry of the person, nor the costly dress or decorations that compose a girl's loveliness. It is far more to be found in her pleasing deportment, her chaste conversation, the sensibility and purity of her thoughts, her affable and open disposition, her sympathy with those in adversity, her comfort and relief to the distressed, and, above all, her real companionship that constitute true loveliness. Disraeli observed: "It is at the feet of women we lay the laurels that her smile would never have been won; it is her image that tunes the lyre of the poet, that animates the voice in the blaze of eloquence, that guides the brain in the august lot of state councils. Whatever may be the lot of man—however fortunate, however oppressed—if he only love and be loved, he must strike a balance in favor of existence; for love can illuminate the dark road of poverty and can lighten the fetters of the slave. Beautiful women may be admired; but who can refrain from loving the impersonation of grace and virtue we every day encounter in the charmed circles of domestic life? To be only loved and be loved, he must strike a balance in favor of existence; for love can illuminate the dark road of poverty and can lighten the fetters of the slave. Beautiful women may be admired; but who can refrain from loving the impersonation of grace and virtue we every day encounter in the charmed circles of domestic life? To be only loved and be loved, he must strike a balance in favor of existence; for love can illuminate the dark road of poverty and can lighten the fetters of the slave. 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